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WEEKLY REVIEW.

—SEVEN years have gone by since the death of Lord Mayo, and it has only just been decided what to do with the Bombay Mayo Memorial Fund. It is to be applied to the founding of scholarships in the School of Art and in furnishing a salary for a Demonstrator of Physiology in the Sir J. J. Hospital. It now remains to be decided what shall be done with the Rs. 40,000 of the Sir Jamsetjee Memorial Fund. There is a proposition for a school of Industry, where Native youths may be trained for useful trades. We like this proposal, and hope it may meet the views of those who have the disposal of the fund.

—We acknowledge receipt of the *Vedarthayatna* or Attempt to interpret the Vedas, for September last, containing hymns of the Rigveda Sanhita 119—121. This completes the first Ashtak and the 8th adhyay. This work is very handsomely printed and is all that one could wish as a means of getting acquainted with the Rig-Veda, with its Marathi translation and commentary and English translation. Many of these hymns are addressed to the *Ashvins* concerning whom it is not easy to say precisely what we are to understand. They appear to correspond to the Aurora of the Greeks except that they are spoken of in the plural. Sons of the Morning, we might call them. Hymn 120 is addressed to them. The 4th verse runs thus: "I am not addressing gods of immature intellects, but you. Drink, O miraculous Asvins, of this wonderful Soma, exceedingly mighty and offered with the exclamation *Vashat*, and make you us exceedingly strong." The delusion embodied in the term strong drink is not, we see, of modern origin; it obtained in Vedic times; as exceedingly mighty the Soma liqour was supposed to be acceptable to the gods; and we are afraid that it was not wholly poured forth in libation by these worshippers; their prayer to be made exceedingly strong would very naturally find its Amen in some deep potations of the sacred grog. The 8th, verse runs thus: "May the milching cows never stray from our houses into unknown places without their calves". 9th "These worshippers have milked the cow for your friendship. Help us, therefore, to wealth with food, and help us to food with cows." Verses 10th and 11th are an invocation to the chariot of the bounteous *Asvins*. We sometimes hear the street beggars saying among their various appeals, *Gadi, salaam Ghoda salaam*, invoking the supposed carriage and horses of those whose bounty they solicit. The last verse of this hymn is as follows; "So I am disgusted with a dream and with a wealthy man that does not give. They both quickly disappear." The last hymn is to *Indra* who is also represented as having a weakness for the Soma liquor.

—WE are favoured with a copy of the report of the Bombay Auxiliary Bible Society. About 11,000 copies or portions of the Scriptures in various languages have been put in circulation this last year. The principle of this Auxiliary is not indiscriminate and gratuitous distribution, but circulation by sale, the price being put so low as to cover but a small portion of the cost, so that every portion sold is in one sense a gift, while at the same time there is some guarantee that it will not be used for waste paper. It would be easy for this Society to distribute four or five times as many as it does without increased expenditure, but we do not believe that a greater number of copies would be read. The distribution must bear a proportion to the ability and the readiness to read, a fact that is sometimes lost sight of by parties who are anxious to see a more thorough distribution. The completion of the Sindhi translation of the New Testament is reported. The last half has been translated by the Rev. Mr. Shirt.

—THE Report of the Am. Marathi Mission is on the whole gratifying. The number added on profession of their faith in 1878, was 169, bringing the whole number of communicants up to 1127. With reference to what we were lately saying about catechumens, the following is of interest. "Our churches at their union meeting in October, determined to enrol the names of those who desire to profess Christianity, but who do not seem ready for baptism, and to receive from them a promise to act according to the rules laid down in the Bible, and so form 'congregations of nominal Christians.'" The Report contains an account of the compact entered into by the Mission with the Bishop of Bombay, acting on behalf of the S. P. G., and which is yet to be confirmed by the Bombay Committee of that Society. We have already made mention of this. It is virtually a division of territory, and may be compared to the understanding that Lot and Abraham came to. The flocks of those patriarchs were best provided for by such an arrangement. The Report says: "would that this division of territory could have been made sooner! The debateable ground would have been smaller or perhaps the whole could have been divided. Things are now so mixed there that division of the territory is plainly impracticable. There are 13 American missionaries on the staff of this Mission, (including the two lady doctors) and there are 23 churches with 15 Native pastors. An encouraging account is given of the new Theological School. There is the beginning of an orphanage at Sholapoor. The industrial school at Satara is spoken of as a complete success. In Dr. Norris's dispensary at Bombay, 8,721 patients were treated last year, and 494 elsewhere. A Bible woman reads and talks with the patients. Dr. Ogden at Sholapoor reports 8,000 patients treated. She has also spent some time in visiting the neighbouring villages, preaching and healing the sick. In the city, over a hundred houses have opened their doors to her. We hope soon to find room in our Miscellany for other items of interest.

—THERE is in the last number of the *Indian Evangelical Review* an article entitled "An Examination of the Parsi Scriptures," by a Native missionary. It is chiefly devoted to an examination of the second edition of Dr. Haug's "Essays." The original Zend-Avesta is believed to have consisted of 21 books, only one of which has come down to us in a complete form and is known as the Vendidad. The rest, except a few scanty fragments of two books, have entirely disappeared. This in itself, is a notable fact. Besides these, there are fragments known as the Yasna and the Visparada. Dr. Haug seeks to show that the Zoroastrian theology was mainly based on monotheism. The writer of the article believes that an impartial consideration of the matter leads to a different conclusion. He recommends the Parsees to acquire a fitness to examine their own books and not depend on the report made by the German professor. Speaking of the Yasna Haptanhaiti, Dr. Haug acknowledges that:

> "Its contents are simply prayers to be offered to Ahuramazda, the Ameshaspentas, and the Fravashis; to the fire, as the symbol of Amuramazda, who appears in its blazing flame; to the earth and other female spirits, such as the angel presiding over food, devotion, speech &c.; to the waters, to the animating spirit of creation, and to all beings of the good creation."

Surely there is no lack of polytheism here. The reviewer says:

> "The worship of material splendor and happiness runs through the whole of this Yasna, (the later); and its countless gods, who are most enthusiastically lauded, are nothing but real or personified forms thereof."

The word Vendidad is said to be composed of three words, viz. *Vi*, *daevo* and *datem* signifying what is given against the demons. It principally treats of ritualistic observances and magical incantations used for protection from demons. In the 9th chapter, the purificatory efficacy of the *gomez* (*urina vaccae*) is dwelt upon and it is declared to be a panacea for all bodily and moral evils. To this day, in our streets Parsees may be seen in a reverential attitude seeking to possess themselves of this purifying fluid. The reviewer does not take a very favourable view of the Zend writings and considers the Zend Avesta an imperfect copy-a dim reflection of the Vaidic theology. He says:

> "A system of religion based upon the principle of material beauty and the principle of self-interest, cannot possess high merits; it is powerless to produce any great moral or religious results. Hence it has produced a race of shallow epicures, who have no higher aspirations than to eat well, dress well and live in splendid mansions."

Without protracting our notice, we refer the reader to the article itself.

—MANY will be surprised to see the statement that the constables killed the other day in the Godavery outbreak, were offered up as victims to the gods. From time immemorial the custom of offering human victims in what are called the Meriyah sacrifices, has prevailed in the region where these disturbances have taken place. The people believe that the only way to obtain the favour of the deities and secure good harvests, is to offer up yearly sacrifices of human beings. Of course, they generally try to get for victims those who have no friends. On the present occasion, the police employed in carrying into effect a most unwelcome order, prohibiting them from taking the tamarind fruit that had fallen from the trees, would naturally present themselves as specially eligible.

—A WAKIL of Palitana, who had drawn upon himself the wrath of the Thakore by befriending one whom the latter was proceeding against, was not only arrested, beaten and imprisoned, but his father, brother and relations generally were subjected to the same treatment. He managed to make his escape and went to the British Political Officer for redress; but the latter made him over into the hands of the Thakore. This is the case as stated by himself in a petition presented to H. E. the Governor.

—LETTERS to countries embraced in the Union may now be sent *via* Southampton for *three annas*, and *via* Brindisi for *five annas*. Post cards can be sent for as. 1-6-0, and as. 2. The rate on newspapers still continues at 1 anna, and at two annas. The higher of these two is more than the entire subscription price of the *Bombay Guardian*, and the Southampton rate is 55 per cent on the same. We would call the attention of our subscribers in England, to the fact that, owing to the rates of exchange the cost of the paper is virtually cheapened to them about 25 per cent. They will oblige, by making remittances direct to the Manager.

—THE Rev. Mr. Baring, of the Church Miss. Society, in a letter to the *Lucknow Witness*, expresses the opinion that we ought to have smaller and cheaper Bibles and Testaments in all the vernacular languages. Europeans accustomed to use the vernacular Scriptures are often conscious of a similar aspiration. Two difficulties present themselves. The languages of India are generally in characters less favourable than the Roman to the reduction proposed; and the people of this country generally dislike small type. The Tamil Bible has however been brought out in small type. There has been an edition of the Marathi New Testament that might be called portable, and it would be well if an edition of the whole Bible were brought out in this type, not so much for general distribution as for scholars. Perhaps Mr. Thomas Graham who has already done so much for Marathi typology may crown his work by giving us a smaller font than we have. We can hardly second the wish that the vernacular Bibles should be cheaper; they are offered at such a small proportion of the cost, that any abatement would be likely to breed contempt. Mr. Baring says;

"For the last six years I have taken considerable interest in vernacular literature, and I can state from experience that were our vernacular Scriptures smaller, and (in some instances) cheaper, the sales would be far greater. The circulation of the New Testament in Persian-Urdu has been *very greatly increased* by the publication of the small Persian-Urdu New Testament, which I believe we owe to the efforts of tho Rev. T. Craven of Lucknow."

—THE editor of the *Deccan Star* publishes a communication from Countess Blavatsky filling four columns. It seems that a member of the Arya Somaj had become alarmed lest that society should be compromised by its union with those who believed in magic, as the Theosophists do. It really raises a smile to find our Hindoo friends in danger of being corrupted from the simplicity of their confidence in the Vedas, by magic-favouring Theosophists from the far West. Well, Madame Blavatsky finds it necessary to explain what they understand by magic. A good deal that is designated by this term she rejects; but admits "the mediumistic phenomena caused by returning human spirits." She affirms that magic is indispensable for the comprehension of the Vedas. "It is in every line of the sacred books of the Aryans." Max. Muller is good for nothing as an interpreter of the Vedas, because he knows nothing about magic. This magician of the West learns from the Rosicrucians that which enables her to confute the statement of a certain Calcutta Pundit, that Agni (fire) and *Ishwara* (God) are not to be identified. She tells us that it is quite correct to say that *Agni* is all the deities and *Vishnu* is all the deities. (She does not tell us how many there are of them.) The Parsees are quite right in worshipping fire. Here is a sentence quoted with admiration by this lady:

—"Wonder no longer, then,"—says the author of the *Rosicrucians*, in his chapter on *The Nature of Fire* and quoting *R.*, Flueld, the mediæval Theosophist and Alchemist—"if in the religions of the Aryans-Medes, and Zoroastrians, rejected so long as an idolatry, the ancient Persians and their masters the Magi—concluding that they saw "All" in this supernaturally magnificent element (fire) fell down and worshiped it; making of it the visible representation of the truest, but yet, in men's speculations—in his philosophies, nay, in his commonest reason—impossible God: God being every where and in us, and indeed, *us*, in the God-lighted man, and impossible to be contemplated or known ontside being *All*."

How they who hold such views can use lucifer matches for lighting their cigarettes, we fail to see. The Countess also refers to the *Mahabharat* as "full of spiritual phenomena and the raising of spirits." It appears that Mr. A. R. Wallace is a member of the Theosophical Society, and a firm believer in spiritualism.

—THE writer of a communication in the *Bombay Gazette* assures us that the countess Blavatsky has performed a number of magical feats; only two, however, since she came to Bombay. A barrister in England asked her to get his father's sight improved. She took from him a pair of gloves and promised to do what she could after her arrival in India. The day after her arrival, she declared her purpose to send one of the gloves that day to London. On that very day, at the house of a certain medium, in London, in a dark room, the identical glove was thrown at him. We see at once how marvellously useful such knowledge will be to our Hindoo friends. As for the old gentleman with the impaired sight, we hear nothing more about him; but that is of little consequence. The Hindoos are rather sore because so many millions go from India to England for the home charges; the Countess should reverse the magic, and make good things come to us out of England, without the intervention of the 'value payable' post. Some simple ones may suggest that it would have saved a great deal of trouble, if one of the gloves had been left in London with the medium, with instructions, as soon as the arrival of the steamer conveying the Countess at Bombay had been telegraphed, to arrange the meeting and throw the glove.

—IT is the subject of remark that at a time of general depression in trade, the liquor traffic should go steadily on developing. The profits of Bass & Co. brewers, last year, were £420,000, considerably more than £1000 a day. This is but a mere drop in the bucket compared with all that is diverted from the homes of the poor to the gin-shops. One of these days, Englishmen will begin to understand the true relation borne by the trade in stimulants to the general trade of the country, and instead of making themselves unhappy because they cannot find new markets for their fabrics, will set to work to stop the flood of drink that is making such havoc of the home market. The mail brings us word that Sir Wilfrid Lawson's Local Option Bill was defeated in the House by a vote of 252 to 164. The Resolution was to the effect that the inhabitants are entitled to protection from the injurious consequences of the present system of issuing licenses by some efficient measure of local option. It is however matter of congratulation that Sir Wilfrid had 162 votes on his side, the highest in favour of his previous bills having been 86.

—As already stated, the Camp-meeting at the Lanoli grove, is to commence on Thursday next. We hear of parties coming from considerable distances to attend it, and we have no doubt that a good number from Bombay and Poona will be present. Some may not be able to be present the whole time; still let them come though only for one or two days. Let all come in the spirit of prayer, looking to the Lord for a blessing. Last year there were not a few converted. Many Christians received a blessing which they found to be abiding. We heard one brother say that he last year received a blessing the importance of which he did not understand at the time, but when he got back to his accustomed work he was surprised to find how much he was helped by it. God is every where, and if we seek him with the whole heart, he will be found of us in any place where it is lawful to be. This does not alter the fact that the Scripture gives us encouragement thus to come together and wait upon the Lord in a sequestered place, day after day. Our Lord withdrew repeatedly with his disciples to an unfrequented place for retirement and prayer, and when the multitude followed him he did not rebuke them. We propose in the protracted meeting at Lanoli, to be constantly looking unto Christ, and endeavouring that all may look unto him, and afterwards remember the camp-meeting by this token that we were there in company with Jesus. Christ is the Same yesterday, to-day and forever, and is with his people always even unto the end of the world. "The world seeth me no more, but ye see me," said Christ to his own, and they that are his in

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this 19th century, see him and know him and rejoice with joy unspeakable at the manifestations made to them. The world will not believe that Jesus is the Christ, the Sent of the Father, until they see the fact demonstrated in the church of Christ. The Lord of Hosts, speaking by the mouth of the prophet Zechariah 2300 years ago, said: "There shall come people and the inhabitants of many cities, and the inhabitants of one city shall go to those of another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I WILL GO ALSO."

—WE regret to mention that the last papers from America bring news of the death of Mrs. Bowman, wife of Bishop Bowman, who was so lately among us. She died at St. Louis, Missouri, February 10, the same day that Bishop Bowman left Bombay for Europe. She had been an invalid for a long time. Many here will sympathize with the Bishop in this bereavement.

—ON February 12th last, Mr. Peter Cooper of New York completed his 88th year. The occasion was celebrated by a gathering of friends and relatives. The *N. Y. Evangelist* says he is the patriarch of the city, esteemed by all and without an enemy. He began life as a poor boy, and has spent his life not in enriching himself but others. The Cooper Institute erected and endowed by him at a cost of about two million of dollars (£400,000) is a monument of his wise benevolence and may be designated The People's College. And this is only one of the many good works in which he has been engaged.

—A VERY sorrowful event has occurred. A squadron of the 10th Hussars numbering 46, including 1 officer and 6 non-commissioned officers, missed the ford in crossing the river Cabul, at night, and were carried away. The loss exceeds the entire loss of English troops since the beginning of the war up to this event. Men on the march, are compelled by discipline, even in crossing a river, to go forward as they are led. Unhappily a mistake was made and they were all swept away. It was a moonlight night; still it seems a pity that daylight was not chosen for the transit.

—THE opinion expressed that the war with Affghanistan was virtually over, is belied by the accounts which we continue to receive of assaults by different bodies upon our force.

—AT the Free Church institution on Thursday, there was an interesting gathering of Native girls belonging to four or five schools under the care of the Mission. The Ambrolie and Girgaum schools are chiefly attended by Hindoo girls; the others by Beni-Israel girls. They sang, gave recitations, were catechized, and then received prizes. The large hall was filled, and it was pleasant to think of such a large number receiving kind attention and instruction daily.

—ONE who has just been called to part with his last surviving child, tells us a painful story about a repulse received from the clergyman of the station who after the grave had been dug refused to allow the infant to be buried in the burying ground because it had not been baptised; a grave had to be dug outside and the undertaker buried the child. The mother was alone at the station. Has there not been enough scandal of this sort?

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SATURDAY, APRIL 5, 1879.

THE SPIRIT-LED.

The Spirit of God works in the mind according to the laws of the mind. He brings light and power; light concerning the sinful nature of man and concerning the character of God; and power to overcome temptation and abstain from sin. All this is wrought through faith; not faith in ourself, but in another, even God our Saviour. It seems to many that this might be done without a written revelation; why should not the Spirit act independently of any written revelation and immediately communicate what he sees to be good for the mind? A little reflection will show that this would never meet the exigencies of the case. As the Spirit of God acts according to the mental laws that God has given us, respecting and not violating the moral powers that belong to us as responsible beings, it follows that the thoughts communicated by the Spirit of God are undistinguishable from our own except as they are in contrast with those that naturally rise in our hearts. The saving work of the Spirit within us begins with the conviction of sin. But nothing is more unwelcome to sinners than this; and any thought of this kind is at once turned from. The mind turns naturally to that which assimilates best with its habits and inclinations. But even suppose that a person should receive the aid of the Spirit of God to turn from sins that had always led him captive, it will be more flattering to him to entertain the idea, that his nature has just put on some of its hitherto neglected powers, and thus the very victory will lead the man to praise himself. And even if the man recognized the work of God's Spirit in this victory, what is to hinder that he shall attribute to the Spirit of God, those thoughts and inclinations that are from his own corrupt will? One of the great ends that God has in view in the redemption of mankind is to bring about mutual love and harmony; but without a definite revelation, how is it possible for men to enter into this state of mutual confidence and harmony? Each one will have his own standard of living, and there will be no one pattern for the guidance of all. The Spirit of God then becomes helpful to men only as he is the Spirit of truth, guiding men into the right understanding of a Revelation which, apart from his teaching, men are hindered from understanding by the sin-warped action of their minds. And as God is an unchangeable being that which is really a suitable revelation of him to men, is good for all ages. Give us a genuine embodiment of his will concerning man, give us the true Adam of humanity, and it is certain that this will meet all the demands of men of every generation. And have we not in great abundan e testimonies of men and women and children of every condition, every measure of civilization, every nation, tribe and tongue to the fact that through the knowledge of Christ they have received the highest stimulation to do well that they were capable of? When a man dares to say that he has used up the example of Christ and wants something higher, are there not always facts to show that the man is grossly ignorant of himself and of Christ? In order that the word of God in us may be a word of power and saving influence, it is necessary that there should be no question whatever of its authority. If there is the least opportunity to entertain the idea that the said word is from our own mind, that conclusion is often the one that the mind will rest in. We have indicated the two great dangers; I, he will elevate his own to God and 2, impute that which is of God to himself. The same arguments that go to disprove the doctrine of intuition, go to disprove the idea that God teaches men by his Holy Spirit, apart from his written word.

Some who have received the teaching of the Bible have misunderstood the doctrine of the Spirit and imagined that the Spirit makes a man independent of the written word. Supposing that He reveals the will of God immediately, by suggestions in the mind, they are led to ascribe to him the thoughts that come into their minds. Swedenborg was led away with this delusion and has actually written down, as from the Spirit of God, an enormous collection of his own imaginings. Thanks be to God that He has not left us to be at the mercy of any thing so delusive as the changing moods of our own mind. The word of the Lord abideth forever; and this is the word which by the Gospel is preached unto you, says Peter. My words shall judge them in the last day, says Christ. The word of the Lord by which the believer is born again is incorruptible. Ordinary seed is corruptible; unless it fall into the ground and die it abideth alone; but it undergoes decomposition, and thus becomes the germ of a new plant. But the word of life is incorruptible; and he that is revealed to us in the Gospel, is the Same, yesterday, to-day and forever. Christ is the image of the invisible God. The angels desire to look into these things because they relate to the same God whom they adore.

Thank God, some things are eternally true. In an age of progress like this, there is a tendency to suppose that nothing that suited our ancestors is exactly suitable for us. But there never can be any thing better than for a man to love his neighbour as himself, and any faithful exhibition of this love is good for all time. The story of Damon and Pythias is just as significant to-day as it ever was; and the tender, magnanimous friendship of David and Jonathan is just as valuable for this age as it has been for any. The manifestation of God made in Christ was such as to satisfy God himself; his voice is heard saying: "This is my well-beloved Son, hear ye him." By means of his life we become acquainted with the character of God and with the principles that belong to a perfect human life; with our eyes upon this model, we may exhibit the same principles in new circumstances, in words and works and sacrifices differing from those of our Lord's; but the same fundamental principles and the same affections will be revealed in his life and in ours; for the disciple shall be as his master. Therefore the Christian will do well to renew his acquaintance with the Scriptures every day, as long as he lives, even if he live to the age of Methusaleh. For our own part, after 35 years of meditation in the Gospels we find them just as rich in instruction as we ever did. We find that there is scope in

them for that mighty prayer of Paul in Ephesians III, "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and height and depth; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

REMINISCENCES. XIII.

We continue the extracts from the continental journal kept by H. in 1836, nonsense and all. The hand-writing is abominable and often almost illegible.

Up in the morning ere yet the moon ceased to fling the shadows of the pines along the sides of the valley, and started by the first dawn for the Wengen Alp. The ride up the valley's side indescribably beautiful at this—day's earliest-hour. The autumnal tints already began to deck the trees; their yellow and crimson liveries became the scene. Heard the horns of the goat-herds echoing around us. Met a *blind* man driving cattle from the top of the mountain. In going over the Wengen Alp are under and right opposite the numerous glaciers of the Jungfrau, Monch, Eiger &c.,

I now began to wish for an avalanche. Saw several falls of snow, but nothing great. We heard the thundering almost minutely, but saw none. At length we were gratified with a grand spectacle. Hearing a report and looking whither the guide pointed, saw a mass of snow sliding down the mountains a long distance. It disappeared and then we saw it fall over a precipice of more than 200 feet, then over another, then another, and another of like height, and then, moving down the mountain it went out of sight. It was a continuous fall and the supply of snow lasted 5 or 6 minutes. Then the highest fall gradually spent itself, then the next and the next. The body of snow must have been as large as the body of water at Trenton Falls, in spring time. So here we had a fall of snow, in its envelope of milky clouds of spray, more beautiful than water, of the height of 1,500 or 2000 feet. Is there anything in the world like this? I affirm that Niagara alone exceeds it. We saw this in mute amazement and delight; and scarcely had we begun to express our admiration, than the growing thunders announced another avalanche. It was on the same spot and came down in a much greater body. It lasted longer than the first. The report was as loud as the very best of heaven's artillery, and continued to echo through the valley a long time. With delighted hearts we took up our route again. In witnessing such a spectacle as this one would be repaid for coming from the other corner of the globe. Had I the time and opportunity gave permission, I would sit here on the summit of the Wengen Alp whole days, to see such grandeur move before me.

Breakfasted on the summit. Descended in two hours to the beautifnl valley of Grundenwald, which is threatened by the glaciers to be filled up one day, and journeyed to Interlacken through scenery equally delighting and indescribable with the rest. We reached Thun at a good hour for dinner, having accomplished in 30 hours a journey of three days.

29. To-day are leaving for Berne. I took a walk to the *Place d'armes*, where the soldiers of the Canton meet to exercise. Saw three mines blown, producing a very pretty effect. The last lifted a mounted cannon from the ground, tearing its carriage in pieces and throwing the wheels to a great height.

In Berne again. People all agitated by the proclamation of the King of France prohibiting all Swiss from entering France. War! how I would like to see something of it.

30. From Berne to Freyburgh, where we stayed a couplo of hours. These two hours, I enjoyed as much as a day of common travel. For I heard delightful music issuing from the most powerful organ I ever listened to. I could have listened a whole day, but rather a whole night; such sublime tones are better fitted for the midnight hour. A German piece was played, representing a nun, praying during a thunder-storm. I think she is a lover whom the fates have afflicted with a lot worse than that of death. Memory without life. Just as we were starting I had the miserable fortune to see a being such as I have seen but too others. One whose person is my idea of perfection, and whose soul beams in her face, like sunlight on the tops of a melancholy forest. Sadness, sentiment, passion. Is it my curse to see such beings as in a dream, to be whirled past them in the world's giddy dance, and never again meet? If a happy chance ever favours me again, it shall be my fault if it prove the adventure of a moment. From Freyburgh to Payerne. Oct. I, from Payerne to Vevay. Beautiful country: land of the vine. Vevay till Oct. 6 Beautiful situation. Air, sky and sun bright as the brightest. Visited Chillon.

"6th, started for Italy, glad with expectation. Passed through the valley where the swift Rhone cleaves his way. A day of paradise. Passed a spot, half a mile in extent perhaps, where the refuse of a mountain had flooded the valley with earth, stones &c., to the depth of a dozen feet or more. Tops of trees peering forth, roof of a house, all lonely and desolate as Goldau. Passed the elegant cascade with the unmentionable name. Indeed deserves a better. Slept at Martigny. Inundated in 1818 by the rupture of a glacier.

7. To-day's ride contrasted with the preceding. The sun shone to be sure, but it was a sort of hypocrisy, for a most terrible wind was blowing; the Rhone with its broad superfluous bed beside us. I never saw the wind impress such a character upon the scene, except at sea. Stopt at Sion. Scaled the hills in the teeth of the wind, to view the ruins which give such an uncommonly picturesque appearance to this town. 8. Breakfasted at Briez. Sarted with a team of 8 for the Simplon, whose splendid road begins at this place. Remarked that this which we expected to be our last day in Switzerland, was as gloomy and as dreary as our first day had been on starting from Geneva. The rain poured in torrents. Road unparallelled. Picked up a kitten all but dead with hunger and cold which claimed protection on the way. Splendid gorge even on such a day. Reached Berisal (?) our post for the night. Presently some disheartening news arrived. The rains had been incessant for three weeks, and avalanches of earth, rocks &c., had to-day fallen and rendered the road impassible. A prospect! Perhaps this miserable, dirty little tavern, Refuge no 3, was to be our home for a week or two.—Next morning, 9th, furious snow-storm which continued all day. A foot deep. No news from above.

10. Clear sky. Firs with their snowy coats, give a new aspect to the mountains. Ascended to get information. Two leagues up, I discovered the obstruction. Was told that we might pass the next day at noon. 11. Did so at one, in a storm of wind, laden with snow particles, enveloped in mists which shut out every thing, we—a long cavalcade—passed the Hospice, and arrived at the village of Simplon. New obstacles; a river had broken up the bridge below us, 12. Detained till afternoon. Started off. Road passing through such a valley! I never saw any thing finer. Thousands of cascades; beautiful rainbows. The very wildest gorge of all. Passed with difficulty the road. Came into Italy; the vestibule was worthy of the temple. The valley of Oscilla was all Italy, exceeding those anticipations which daily for years had been mine. Reached Domo D'Ossola. 13. New obstacles; fairly overcome. Lake Maggiore. From Baveno, visited the Isola Bella, a fairy garden, and the palace I like as much as any I saw in paris. Gallery of paintings; Procaccini, Paul, Titian &c. &c. Tempesta. Here magnificence is taste, let skeptics say what they will. Came to Arona; statue of San Carlo; the contempt of lovers of art. Italia, Italia! I was happy. 14. Arrived at Milan. Austrian soldiers in a diversity of pleasing uniforms, first strike the eye and awake indignation. The Roman columns (Colonne di San Lorenzo) visited to-day, believed to be of the 4th century.

Six months have rolled away, on wheels whose every revolution has been a torture to me, impelled by a destiny cruel because idle, inactive, aimless, over a waste to which no bound appears, in a twilight atmosphere, without sun, without darkness. O God, better that an abyss opening before me, free me from inproductive negative existence, when all my faculties corrode in my mind unused, a mind where hope is pale and where resignation is banished. Not a step nearer that for which alone I live, than I was six months ago. O the spells of mental agony which I of late experience. How am I happy when composing, or was rather. It was like walking abroad upon a mountain at sunrise, the rapid rush and glow of thought accelerated as my action proceeded. A commonplace existence, an existence with which the many are content, is to me a curse worse than life in solitary imprisonment. Then in moments when the mind is battling among itself with contending fires, I have the additional torture of being visited with self-blame. Why—(I cry to my energies)—should I not renew myself, and hew me out from the opposition of circumstances, a cell for my faculties to inhabit? What? is my thread broken there where it was wrought the most strongly? Can I not remount to the trunk whence I have branched? O! but I need the chastening of solitude, the purging power of meditation. In my other days I was alone amid a multitude of things. Having channeled in my mind a bed for the chosen train of thought to flow along, nothing could interrupt its course. I saw every thing that passed arround me, heard every thing, but all was converted to useful ore by the alchemy of that *idea* and were borne along in its current. Why should society, habits and the requisition of circumstances be obstacles at the present time? O but solitude is the whetting-stone of thought. A magnet with whose virtue when the mind is coated, it can lightly bear this oppression of society.

Questo santo legame della schielta amicizia era od e tuttavia nel mio modo di pensare e di vivere, un bisogno di primo necessita, ma la mia ritrosa e difficile e severa natura, mi rende e rendera finche io vivo, poco atto ad inspirarla in altrui, e altro modo ritenuto nel porre in altri la mia. This, from Alfieri's life of himself, describes me also and I may add *dell' amore* with the greater reason that I have always had dear in estimable friends.

PRAYER FOR THE CONVERSION OF OTHERS.

There was lately in the *Christian* a discussion with regard to this question: does the Scripture encourage us to expect that God will answer us when we pray for the conversion of individuals? Some will be much surprised that there should be the slightest doubt in any Christian mind relating to the willingness of God to answer such prayer, when offered under the right conditions. Especially will it surprise such to read that there is nothing in the New Testament to show that God will certainly convert those whom we may bring to him in prayer. And truly when we come to look into the epistles for examples of those whose conversion was asked and granted, one is

surprised to find so little that seems to be of this character. One would have expected to find a great deal of this sort of testimony. It may be that the conversion of Paul was in answer to prayer; yet from all that is said on the subject we cannot ascertain that any one had actually prayed for his conversion. Christians at Damascus had undoubtedly prayed that God would save them from the persecution which he came to institute; but it does not appear that they expected that deliverance would come through his conversion. In 1 Tim. II. 1, Paul requires that prayer should be offered for all men, but it is with this view, viz. 'that we may lead a quiet and peaceable life, in all godliness and honesty.' He goes on to say however that 'God will have all men to be saved and to come unto the knowledge of the truth.' This gives us a ground of confidence that we are doing the right thing when we pray for the conversion of this or that person among this 'all.' John too says that there has been 'a propitiation' made for all men. The Gospel means glad tidings; and the command to preach it to every creature implies that God is willing that all be saved. Otherwise how could it be glad tidings for every creature? Now there is nothing that Christians feel more obligatory than the duty of praying for the conversion of individuals. Have we not seen many remarkable answers to this kind of prayer? We remember that in the book called "the Power of Prayer," a record of prayer offered in the Fulton St. Meetings, there are instances mentioned of persons away at sea, converted after prayer had been offered for them in these meetings, without any kind of communication between the parties who brought forward the cases in the meetings and those for whom the prayers were offered. Well, this only makes it the more remarkable that we do not find a single case in the Bible that seems to correspond to these, a case, we mean, where individuals at a distance are converted in answer to prayer, without intermediate agency. We make the following extract from one of the letters in the Christian on this subject:

"Let us take the case of a Christian mother who loves a son with that stupendous mother's love which is used by God Himself as the nearest possible earthly figure of the Divine love for man. That mother desires the salvation of that particular soul, the soul of her son. She desires ardently, we will suppose, the salvation of the whole world, but none the less does the eternal happiness of her son lie the nearest of all to her heart. She has held secret audiences with the Saviour whom she loves, night after night, we will suppose for many years, concerning this deep, unquenchable desire of her heart, that that son should drink of the everlasting fountain of salvation and be for ever blest in the possession of his God. She loves that soul more than her life; she would give her life not only once, but a hundred times, if she could, for *his* life. Is this love "carnal"? A mother's love is the holiest *human* thing which emanated from the creative breath of God.

Well, suppose that this mother, after many years of prayer, continues to find her prayer still unanswered; and suppose that she hears a little knot of Christians beginning to doubt whether it is scriptural to pray, confidently, for any one particular soul. Her faith is shaken, her hope is dimmed. If she have the *natural heart*, together with the divinely kindled Christian love that some mothers of my acquaintance possess, she is temporarily paralysed, so to speak, by this poison of doubt. She cannot take her food, she cannot smile, she can no longer "lay herself down in peace and sleep" night after night, as she could when the promise of God was her sure anchor, and when it had not occurred to her to doubt whether her faith was in accordance with Scripture, or her prayer acceptable "within the limits of the moral government of God as revealed to us."

Far be it from us to say a word that will tend to check the hope of any praying mother; our aim in what we say, is to ascertain what the teaching of Scripture with regard to this matter really is. We find ourselves led to the following conclusions:

The Gospel is the highest expression of God's love to sinners. Good-will towards man, is what it means. If in our prayer we fail to do justice to this fact, and pray as though it were necessary to induce God to give some higher expression of his love to the one for whom we are entreating his favour, we do not think that we shall be heard. Now, there is often just this idea in the mind, that God has some reserve of power and goodness beyond what is contained in the Gospel, some sovereign faculty of changing the minds of men, after the exercise of which, the individual will take an interest in the Gospel, and submit to Christ. We believe that there is in this a disparagement of the Gospel that is displeasing to God. When you come to God and ask him for the conversion of a son or brother, God says to you—it seems to us—I have heard your request; you ask for pardon and spiritual power; it is all in the Gospel; I give it to you, as a king gives the pardon of a criminal to an intercessor, who taking it with joy, hastens to the culprit and cries to him, 'I bring you glad tidings of great joy; the king has granted you a pardon and here it is.' Perhaps the man may at first refuse to believe that it is really a pardon from the king. What will you then do? You will labour with him to show him that it is really genuine and worthy of all acceptation. In the last chapter of the 1st epistle of John, there is an assurance that if we ask any thing according to the will of God he heareth us; and if we know that he heareth us, we know that we have the petitions that we desired of him. And then, as if to show how far we may go on the strength of the promise, he says: "If any man see his brother sin a sin which is not unto death, let him ask and he will give him life for them that sin not unto death.' Notice the words 'he will give *him* life for *them*.' The life is given as it were to the petitioner that he may convey it to the man that needs it. The life is in the word, the word of the Gospel must be faithfully and intelligently set before the sinner, and we must believe that God is with us when we do this in faith. God will do all that he can do conaistently with his irrevocable gift of free agency to man. The assent of the mind to the Gospel, would be of not the slightest value if it were not the man's own act. But the word of the Gospel when set forth lovingly and earnestly under the guidance of the Spirit, is an exhibition of the love of God that is—immeasurably above every thing else,—fitted to produce a sense of need in the sinner's mind and bring him to the Saviour's feet. We believe that there are at this moment thousands of mothers, fathers, sisters and brothers who are praying for dear ones and have long been praying for them, and who wonder at the mysterious providence of God that keeps them so long waiting for the answer; while all the time, God is holding out the answer to them, if they will take it and go with it in faith to the dear ones. If, indeed, there is something in the circumstances of the suppliant, absolutely precluding him from becoming the agent in the matter, then God may be expected to use some other agency. We remember the case of a little girl who was converted in one of the Western states under the conversion of Mr. Moody, during the American war. She was filled with joy, because of the pardoning love of God; and then thought of her father, an irreligious man, at that time in the federal army. She prayed for him; and then told Mr. Moody that she had done so. He recommended her to write to her father and tell him what God had done for her. He also gave her the address of a missionary who was in the same place where her father was and recommended her to write to him also. She complied; wrote a very simple touching letter to her father and enclosed it in one to the missionary. This man of God became very much interested in the commission given him; sought out the father; found him in hospital; spoke to him in the name of the Lord; gave him his daughter's letter. The poor man was more affected by this than he ever had been by any thing, and the result was that he surrendered himself to the Lord and became his faithful disciple. Christ saves men by showing them what he has done for them upon the cross, and he ordinarily uses the agency of those who have experienced his power and grace, and who are able to testify that it is not a vain thing to trust him. We cannot offer acceptable prayer to the Lord unless we yield ourselves to him snd consent to do whatever he would have us to do. If we have not grace to do this, then let us stop offering prayer for our unconverted friends, and first secure that which is necessary for ourselves. This is the Lord's arrangement. His own prayer in John XVII. shows this. He prays not for the world but for his own people, that they may be one with God and with each other; then the world will believe. Paul calls upon Christians to pray for all saints, and for himself that he may be able to open his mouth with all boldness. Let us yield ourselves without reserve to do the Lord's will; let us pray for ministers of the Gospel that they may be able to preach it with all fidelity; let us endeavonr to bring our unconverted relatives under the sound of a Gospel faithfully preached. Some years ago the writer kept a memorandum of those for whom he offered prayer. Looking into this book after some years he found that almost all for whose conversion he had prayed, had been converted by the blessing of God on a special evangelistic agency that had been introduced from a distant land. The Gospel is the power of God unto salvation, when preached as God would have it to be. We would then ask those who have been long praying for loved ones, this question. Are you doing what the Lord would have you do, to bring the Gospel adequately before those for whom you pray? Or are you dishonouring the Lord by the idea that you cannot speak in his name to the parties? Are you more fearful of displeasing them

than God? If so, it is evident that you are not really consecrated; and such cannot offer the prayer of faith.

INTERNATIONAL BIBLE STUDY.

April 13th, 1879. *Ezra* VI. 14—22.

THE rulers of the province west of the Jordan had sought to hinder the returned Jews from building the temple, and had made a report and a reference to King Darius. Now, having received his orders to that effect, they are compelled to assist the Jews in completing the temple at Jerusalem. As he commanded, 'so they did speedily.' How good a thing it is to trust in the Lord when we are engaged in any work that he has committed to us, even though the powers that be are apparently opposed to it. He is the King of kings and it is not a vain thing to appeal to him from the decisions of the rulers of this world. The enemies of the Lord have often been made to help on the very cause they are desiring to overthrow.

"They prophesied through the prophesying of Haggai and Zechariah." 14. By prophesying is sometimes meant an exalted state of mind something like ecstasy, in which the individual is as it were carried away from his ordinary self, and pours forth the praises of God with great enthusiasm. Thus it was with that company that Saul encountered, from whom the spirit of prophesy came upon himself. Hannah also, Mary, Elizabeth, the father of John the Baptist, and the disciples on the Day of Pentecost were similarly affected. Speaking generally, prophesying is speaking in the name of the Lord, uttering things impressed on the mind at the time by the Spirit of God. These men who were engaged in building, found that they did not lose time by attending the meetings in which the prophets spoke to them in the name of the Lord. There are many men who persuade themselves that they have not time to attend to religion; their secular work is so engrossing that they are obliged to give it all their time and all their attention; but somehow or other, the work of these men never gets done, and as they go on they have less and less time, and they have less and less to show for their time and energy.

Twenty years had gone by since they had commenced the building of the temple. When they had the royal permission they flattered themselves that all would be easy; but time and again, their enemies had succeeded in interrupting them. Their faith had been sorely tried. All the greater was now their joy in dedicating the completed structure. They offered at this dedication more than 700 animals; a very small number compared with the number offered at the dedication of the first temple. But why 700 even? Many in these days, make use of the very liberty with which the Gospel has invested them, to speak contemptuously of those who thought to appease God by the sacrifice of animals. In order to appreciate the matter it is necessary that the enquirer put himself in the place of the Jews, and ascertain what impression would be induced by the necessity of such sacrifices. The great thing to be taught was the ill-desert of sin; that man had forfeited his life by his sin against God; that death was demanded by the holiness of God, even the death of the offender. The cattle are accepted as a temporary substitute. God accepts of their death in the place of that of man, in hope that man thus understanding the nature of his sin against God, will eagerly turn from it and seek help from on high to abstain from it. Perhaps the present condition of matters is much more anomalous. How is it in Christendom? a few yield themselves to God through faith in his Son who died for them, and learn to hate sin and depart from it; but the great majority of those who hear the Gospel, just congratulate themselves that there is such a thing as salvation, and neither believe on Christ nor offer as the Jews of old did, sacrifices of bullocks and rams. The consequence is that they get to think very lightly of sin, and when they think of God think only of him as a good natured being who overlooks the sins of men. There are multitudes of people today, priding themselves upon their great superiority to the Jews of old, who have a much more defective conception of God than they had. The Gospel blesses those who receive it into good and honest hearts; but, so far from blessing those who hear it without submission, it actually puts them in a worse position than if they had not known it, until they submit. The mercy of God conveyed by the Gospel to those who receive it in true faith, is indissolubly connected with the justice and holiness of God; but the mercy of God made known by it to those who do not receive Christ in their hearts, is a mercy that is divorced from those attributes, and it has a disastrous effect upon their minds, making them more careless than they would otherwise be.

"According to the number of the tribes of Israel." 17. Let us take note that this temple is not erected in the name of the two tribes of Judah and Benjamin only, but in behalf of all. The captivity did away with the distinction between Israel and Judah. None were excluded from the permission to return from Babylon. There was no exclusion of the ten tribes.

"And kept the feast with joy." 22. This was the feast of unleavened bread. They began again to commemmorate the deliverance granted to their fathers a thousand years before and at the same time to prefigure the greater deliverance that would come to all nations through the Lamb of God who taketh away the sins of the world.

NOTICE.

BAPTIST Chapel, Bellasis Road. Next Lord's Day, Morning Service at 8 A. M. (and during the hot season). Rev. Albert Young will preach; subject, Marah, Ex. 15.23 &c. In the evening at 6, Rev. J. Williams of Agra.

Received from S. C. Tounghoo, for Tract and Book Society, Rs. 50; for Bombay Bible Society, Rs. 50.

Received from "a friend in Bombay" Rs. 50 for the relief of the destitute children at Goolburga, referred to in Mr. Ward's letter, in the "*Guardian*" of 29th March.

BOMBAY TEMPERANCE LEAGUE.

The Annual Meeting, will be held on Tuesday Evening at 8 p. m. in the Town Hall, His Excellency the Governor has kindly consented to preside.

Tickets 8 annas—(Natives, Soldiers and Sailors 4 annas).

To be had at the Tract Society, and from members of Committee.

Epitome of News.

SATURDAY, MARCH 29.

—*Times of India*; Calcutta, 28th: "At a crowded and enthusiastic meeting, convened yesterday at the Town Hall by the Indian Association, resolutions were unanimously passed against India bearing the further expenses of the Afghan War and against the reduction of the import duties on cotton. A memorial to Parliament was adopted."

"Sanction to a light railway between Furruckabad and Cawnpore, a distance of 86 miles has been given."

MONDAY, MARCH 31.

—Lahore telegram: Major Sandeman telegraphs that on arriving on the 24th at Baghan he heard from friendly Malliks that Yhob and Boree Malliks, headed by Shah Jehan, were advancing on our camp with their army bent on fighting. Similar intelligence was communicated by the videttes. The column under Major Keen immediately prepared for action, The attacking force advanced in battle array on our troops, which was met by a combined movement of all three arms, and in ten minutes was utterly defeated and routed. It numbered 2,000 fighting men. Shah Jehan and other Malliks personally commanded. In retreating they lost 140 killed and many wounded besides 25 prisoners. Our loss was two sepoys, 1st Punjab Infantry, killed, Major Chapman, 8th Bengal Cavalry, sword-cut, and five wounded. Our troops were skilfully handled by Major Keen, and great gallantry was displayed by the 1st Punjab Infantry, who first attacked and then pursued the flying enemy for three hours over high hills. The Yhob and Boree people are a different tribe from the Baghan Malliks, who are Dumars, and entreated our aid against the Boree people.

—Captain Maclean, of the 14th Bengal N. I. has been cashiered. He had accepted a bribe to grant promotion to a subedar.

—A line of rail to connect the Travancore sea-coast with the railway system above the Ghauts is proposed.

—*Bombay Review*, on the Rajahmundry outbreak: "It is to be hoped the authorities will make an example of the "intelligent" instigators, if there are any such; and that they will also seek explanation from the local officials whose wanton order to the wretched starving people to desist from picking up handfuls of tamarind seeds here and there resulted in the outbreak. It is hard on an old man or woman to be told not to do a certain thing, however wrong in the eye of the revenue law, which they and their fathers and forefathers have done by custom during long years before. If the provincial authorities were so hard up as to be driven to selling stray tamarind seeds, they ought to have given previous notice of their intentions; and even then to have enforced their right by degrees and accompanied it by compensations."

TUESDAY, APRIL 1.

—*Times of India* Rangoon, March 31: It is quite untrue that Government sent any ultimatum to the Mandalay Government. They have no desire to have another small war on hand, and will not interfere with independent Burmah affairs unless they are compelled to do so by a direct insult of the British Government or of the British representative, as is quite possible with the present temper of the King, who is leading a life of wild debauchery under the influence of ignorant and unscrupulous ministers. An outrage may be made on Mr. Shaw, our representative. Four thousand British troops have been stationed along the frontier but these will not move unless it is imperatively necessary. The movement of British troops is naturally raising doubts of the Government

of India's intentions. King Theebaw has replied by mustering some thousand Burmese soldiers to the north of our frontier, and he is sending four war boats down the Irrawady to a place called Menhla.

—*Englishman*: A Rangoon correspondent has supplied us with further news of the recent murders at Mandalay. Most of the details are too revolting to bear repetition, and we do not care to shock and sicken our readers with the full history of those three nights of crime, when men and helpless women and innocent children were outraged and swept away in one fearful holocaust of carnage. But some of the minor and more piteous episodes have already been elsewhere narrated, and it is assuredly the duty of the press to incite and confirm public indignation against the authors of such atrocity. Here there was no antagonism of religion or race, no pretext of wrong, or revenge, or passion kindled by war. It was the cool determined butchery of helpless unresisting captives, whose only crime consisted in the fact that they were the brothers, sisters, and nephews of the man who slaughtered them. It will be remembered that all the princes and their families were enticed into the palace before the death of the late king and imprisoned *en masse* to secure the accession of Thibo. Two only escaped by a marvellous chance, and found shelter and freedom within our protection. The rest, numbering some hundred people, men, women, and children, were confined within a brick building consisting of a single room. All the doors and windows were blocked up, and food and water supplied through a hole in the roof, part of which had been removed. Even this scanty diet was occasionly intermitted, and owing to privation and confinement several deaths occurred from sickness, suffering, and, it is said, actual starvation. Finally, after four months of misery, arrangements were made that their place of captivity should be changed, and a special prison house was in course of erection. On the night of the 15th February part of the captives were removed on pretence of being conveyed to their new lodging. They were brought into a yard situated on the east of the palace enclosure, and there the work of slaughter commenced. The Pungwon and some military officers superintended, the actual agents being five convicted felons. The corpses were laid out for identification, and then flung into deep pits which had been dug close at hand. This ghastly work was continued during the two following nights till some eighty-two people had been butchered. The women were subjected to brutal indignities before their death, and piteous outcries of "Kill me! kill me! do not put me to shame!" were heard by the trembling inmates of compounds near the palace. The Mekkhara Queen, when a ruffian laid violent hands on her, exclaimed—"Do not touch me! I am a queen." He replied with a foul word of abuse and a sword thrust in her chest, which stretched her on the ground. The mothers' sole entreaty was that they might be allowed to die before their children. So far from this being complied with, the murderers amused themselves by endeavouring to wrench the helpless babes in two, and when they failed in this, by dashing their heads against the brick wall so as to bespatter the naked limbs of each wailing parent; for all the captives had been stripped to the skin before entering the enclosure, and their silk waist cloths and petticoats were the reward of the felons who killed them. The Thonzé prince, one of the elder sons of the late king, remained fearless and defiant to the last. He upbraided his cousins and brothers who were shrieking for mercy: "We have to die," he shouted; "let us die like the sons of a king." When ordered by one of the officers to prostrate himself in reverence to the palace, he refused with contemptuous abuse and bade them do their worst. It is impossible to compute the amount of slaughter which has taken place. Whole boatfuls of corpses were emptied into the river, and have been carried down across our frontier, silent witnesses of terrific crime. Numerous arrests have also been made quite recently, and the whole country lives in constant horror and alarm.

—*Bombay Gazette*: Hyderabad, Deccan. About a week ago the life of the Rev. W. Christian was menaced by a retainer of the Domecoonda Raja, whose residence adjoins the Mission compound. The Arab was quarrelling with another, and had wounded him with a dagger, when Mr. C., who was a witness to the deed, called out to some men to seize the ruffian, who thereupon made a furious rush at the gentleman with his uplifted weapon, and had all but climbed over the low dividing wall when he was seized by some other of the Raja's men and pulled back.

—Lahore, 31.—A small force under Major Humfrey, with Dr. Duke on special political duty, was recently detached via Mushki through Shorawok and Shorode, two of the outlying districts of the Pishin collectorate, to purchase camels and supplies for the Kandahar and Pishin forces. On the 27th this force was attacked near Shorawok by a number of Baretchi Afghans, variously estimated from 800 to 2,000. The enemy were defeated and retreated in fair order, leaving sixty men dead on the ground and 25 wounded, who were taken prisoners. On our side four men of the 1st Punjab Infantry were wounded, but none killed.

—*Watchman*: "M. Herold, Prefect of the Seine, has sent a letter to the Archbishop of Paris informing him that the direction of the Communal schools will soon be removed out of the hands of the priests, and placed in the hands of laymen. This announcement has fallen like a bombshell in the midst of the clerical party. The cry of "Persecution" is raised. The daily papers have taken up the matter, and write strongly in favour of the transfer. One well-known journal tries to console the "Catholic" party by quoting the example of other nations, and innocently refers to Holland where, they say, the Catholics themselves have desired the transfer! It would be difficult to over-estimate the importance of this change. Rome will no longer be able to keep the people ignorant in order to serve her own purposes. We do not think that the Prefect of the Seine will be able to carry out his plans at once, but sooner or later the education of the people must fall into the hands of laymen."

—Same: "In nothing has the worldly wisdom of the new Pope been so clearly seen as in the pains he is taking to influence the press in his favour. And by far the most important portion of the recent proceedings is that which relates to this subject. Congratulatory addresses from cardinals, from dignitaries, and from every little knot of people that can be got together to act in a corporate capacity, or make a speech, are common enough, as Mr. Arthur has well shown in his little book published five or six years since on the speeches of the last Pope. But what do we see in the last ten days? A comparatively new class of persons brought into the presence of his (so called) Holiness in very large numbers. Two years ago the representatives of two hundred newspapers appeared at the Vatican to do homage to its then occupant. Now "*nearly a thousand from all parts of the Catholic world, and representing a thousand three hundred and two Catholic newspapers and reviews, have gathered to Rome to render homage to the Pope and reeeive his counsels.*" This enormous gathering presented an address, of which the whole purport is said to have been a request for instruction ("*O, Peter, teach thou us,*") and then a contribution in money, of which, however, the amount is not stated. An answer was returned, which the Pope's friends say will certainly form the programme for all the Catholic journals in the world, The wish no doubt is father to the thought. But the document should not be disregarded, however much its importance may be overrated by flatterers. That the temporal power must be regained, and that the press must help in the struggle is the substance of the whole. There is the same unqualified demand for temporal power as necessary to the free exercise of spiritual jurisdiction; a warning to Catholics not to think otherwise, and an avowal that "as he has not failed to assert and revindicate the sacred rights of the Church, he *will never cease* to do so." Governments now will know what to expect, and will read in the light of this speech all those various documents which have been addressed to them as proposals for peace. If they mistake in future they will have but themselves to blame."

Wednesday, April 2.

—We acknowledge with thanks receipt of the April number of the Indian Railway Travellers' Guide, published at the *Bombay Gazette* office, price 8 annas.

—*Bombay Gazette*: "The division in the House of Commons on Sir Charles Dilke's motion condemning the Zulu War, while it has resulted, as was anticipated, in a victory for the Government, has yet given Lord Beaconsfield one of those ominous victories which are nearly equivalent to defeats. Since the formation of his Ministry, more than five years ago, he has never triumphed over the Opposition by so small a majority when the question in dispute was one affecting the foreign policy of the empire."

"News from Kandahar on the 28th states that a party of camel men returning with forage to camp under escort of two sappers were waylaid by eighteen armed robbers, about four miles from Kandahar. The sappers behaved very well, killing two and wounding one assailant. In driving them off one sapper and two camel men were wounded."

"Another Indian Exchange Bank, the Mercantile, has followed the example of the Oriental by putting its house in order, and acknowledging that its reserve fund has been swept away, and that it can pay no dividend."

—The Town Council are not at all pleased with the offer of Government to sell them a piece of ground for the Municipal Offices at Rs. 40 per square yard.

—*Madras Times*: "Intelligence received since our last report from Rampa says that all is quiet in the recently disturbed parts of the country, the rioters having fled into the interior among the hills. It is now clear that the missing constables were made the victims of the superstitious custom practised by these people, and which, we believe, occurs every year, viz., the offering up of human sacrifices, as the mutilated corpses of some persons, identified as the missing men, were discovered near the altars erected by them (the rioters) for the purpose in those places lately the scene of conflict. It is understood that the detachment will be shortly withdrawn from the position they at present occupy."

Overland Mail, March 14: The Earl of Dundonald has been elected as a representative peer of Scotland to fill the vacancy in the House of Lords caused by the death of the Earl of Lauderdale.

Sir P. Cunliffe Owen has been presented by the British and Colonial exhibitors and jurors of the Paris Exhibition with a testimonial in the shape of 3,500 guineas and a diamond cross.

Amongst the deaths recorded this week are:—Major-Gen. C. M. J. Thornton, Royal Art. (late Madras); Viscount Malden; Lady Wensleydale; Lieut.-Col. Spong, late 60th Rifles; Gen. G. H. Hyde, retired full-pay, Royal Art.; Major David, R.M.L.I.; Lieut.-Col. R. Moore, late Kildare Rifles; Sir W. Worsley, Bart.; and Sir John Molyneux, Bart.

One of the most terrible catastrophes of modern time has just been brought about in Hungary by the overflow of the River Theiss. By this disaster the town of Szegedin has been

totally destroyed, nearly 80,000 people have been made homeless, and great loss of life has occurred.—

Thursday, April 3.

—At the Annual Exhibition of the Byculla Schools, H. E. the Governor suggested that there should be an expansion of the present system of giving technical instruction to boys under the care of Sergeant Main.

—Lahore, 2: "News has been received from Jallalabad that a squadron of the 10th Hussars following a squadron of the 11th Bengal Lancers across the river missed the ford and were carriod off by the current. One officer, Lieut. Harford, and forty men are missing. Sixteen bodies have been recovered. The Bengal Lancers leading crossed all right. The accident occurred about ten o'clock on the night of the 31st. Details have not yet been received."

—Mr. Aitchison, Chief Commissioner in Burmah, says: "The reports of the intended despatch of a British envoy to Mandalay and the delivery of an ultimatum to the Burmese Government are absolutely unfounded. The attitude of the British Government is strictly one of repose and defence—watchful it may be, but still defence. It desires no rupture, and will permit none unless such a rupture is brought about by overt acts of insult and aggression."

—The drugging of travellers and others by professional poisoners is just now so very prevalent in the N. W. Provinces and Oudh, that the Lieutenant-Governor has considered it necessary to issue special instructions to all magistrates of districts and superintendents of police to secure the more effectual suppression of the crime.

—The death of Mr. Elihu Burritt, "the learned blacksmith," American Consul at Birmingham, is announced. Mr. Burritt was a self-educated and self-made man, and came of humble parentage in Connecticut, where he was born in 1811. His father dying when he was still only a lad, he left school and was apprenticed to a blacksmith. In the intervals of his vocation, however, he contrived to pick up a smattering of modern English authors, and, encouraged by his success, attempted to work out mathematical problems as an intellectual pursuit. To this he subsequently added the study of many modern languages, and even those of Latin, Greek, and Hebrew. The whole amounted, it is stated, to fifty.

—We are sorry to learn that Lieutenant Barclay, of the 45th Sikh Regiment, who was wounded about ten days ago in the attack upon the survey party near Naidawark, has succumbed to the injuries he there received.

—The royal plate at Windsor is reported to be worth £1,800,000. It includes a gold service ordered by George IV., which will dine 140 persons, and the same monarch added to the collection one of the finest wine-coolers in the world, a shield formed of snuff-boxes worth £9,000 and thirty dozen plates worth £10,000 There are also a variety of pieces brought from abroad and from India; the latter include a peacock of precious stones of every kind, worth £30,000, and Tippoo's footstool, a tiger's head with crystal teeth, and a solid ingot of gold for his tongue. George IV. was a great benefactor to this collection, as whenever he was angry with the Ministers he ordered some plate, well knowing that they must find the money to pay for it. Whilst the Catholic Emancipation Bill was in the throes, the King ordered something fresh almost daily, George IV.'s coronation, by the way, cost £250,000, Rundell and Bridges charging £16,000 as interest on the value of jewels lent for the ceremony.

—*Foochow Herald*: "Another serious outrage, instigated as usual by the literati, has we hear been recently perpetrated on one of the English Church Mission chapels at a place called Yik-kau, in the district of Kieng-ning Fu. On the 8th of the present Chinese moon one of the literary magnates of the place called on the native preacher and demanded from him the sum of one hundred dollars for the right of preaching or having a Christian chapel in the town, and threatened that unless he got the money he would tear down the chapel and expel the preacher. The Christians of course refused to comply with this illegal demand, and in consequence of the refusal, the literati came the same day with a gang of about two hundred lazy-looking vagabonds, who smashed the doors of the chapel, destroyed and took away the Mission property, seriously injured the native catechist, and robbed him of all his little effects. The Magistrate in charge was applied to for protection, but, as appears to be usual in such cases, refused to interfere. This, we are informed, is the fourth outrage committed by the native literati on English Mission property in the above district."

—The Rev. W. S. Howland, of the Am. Madura, Mission, writes from Mandapasalai, Dec. 16, to the *Missionary Herald*: "We have just finished collecting the statistics for this station. We have suffered severely from the famine. The total number of Christians reported at the close of last year for this Mandapasalai station was 1636. This number has been further reduced by 128 deaths. There have been only 19 births during the year. These deaths minus the 19 births, reduce the 1636 to 1525. But to counterbalance this loss a great many have joined us. Up to July 1st enough had joined us to make our total of Christians for this station 2,254. In other words, 746 have given up idols and become Christians. Since July 1st, more than 230 have joined us, making a grand total for the last eighteen months of 976. Surely this is the Lord's work. These all need teachers, for they come to us very ignorant."

—The *N. Y. Evangelist* announces the death of a well-known citizen of New York, Mr. Thos. C. Doremus, aged 82 years: "For more than a year past we have never seen him but with a feeling of tenderest sympathy mingled with our respect, for there had passed from his home one who for a half century had been not only the light of his domestic circle, but a blessing to the city in which she dwelt. For years she had gone up and down our streets on errands of mercy, visiting the poor, the sick the lonely, the destitute, and the dying; the invalid in the hospital, and the prisoner in his cell. Her husband sympathized in all her schemes, and rejoiced in her aboundant hospitalities. He caught the glow of that great heart, which gave, in whatever work she undertook, not only of her means, but gave herself When she was taken away, he was left alone; and though he was still diligent in business (for she who was gone had taught him by her example never to rest or be idle till the Master came), still he seemed very solitary, and only waiting for his own departure. And now it has come, and he too is at rest. His labors are ended, and this aged husband and wife, who shared each other's joys and sorrows during a long life together on earth, are united in a world where they die no more. "They were lovely and pleasant in their lives, and in death they are not divided."

Friday, April 4.

—In spite of the depression in trade, the sum spent in intoxicating liquors last year was larger by £181,670 than in 1877, the figures being, for last year, £142,188,900, and for that previous £142,007,231, while wines and spirits, the drinks supposed to be mostly consumed by the upper and middle classes, have fallen off by nearly £2,000,000. The money spent on workman's beer is £2,000,000 more than in the previous year.

—Lahore, 3: Intelligence has been received from Jellalabad that the Khazianes assembled in force, about 5,000 strong, and threatened General Gough, who moved out and had a sharp and successful encounter. The 10th Hussars and the Guides Cavalry made brilliant charges and cut up from 300 to 400 of the enemy. Major Wigram Battye of the Guides Cavalry and Lieutenant Wiseman of the 17th Foot were killed. The total casualties on our side were two British and one native officer, three rank and file killed; three native officers and 28 rank and file wounded. The other column under General Macpherson was returning to Lughman as Azmutoollah Khan and his followers fled. General Tytler with the remainder of the Second Brigade advanced to reinforce General Gough on the night of the 2nd.

—*Times of India*: The late Ameer's treasure and Sirdars are coming in to Yakoob at Cabul.

—The *Lombardy*, with English Mails, left Aden for Bombay, Thursday, 2 p. m.

—Deaths last week, 476.

—H. M. Troop-ship *Euphrater* arrived in harbour yesterday, with 54 officers, 5 ladies, 3 children, 1,193 men, 31 women, and 36 children of different regiments.

—Mr. Omar Kingsley, one of the staff of Wilson's Circus, died yesterday of small-pox. The *Times of India* says: "Deceased's career was an extraordinary one. During the early part of his life he lived, rode, and travelled under the name of Ella Zoyara. He went round the world in this disguise and attracted great attention for his good looks, pluck and daring. Of late years, however, he has appeared in male attire and confined his attention principally to the training of horses."

—*Bombay Gazette*: "The importance to India of the news that Germany will probably increase her coinage of silver money by 5,000,000l. can hardly be exaggerated. But although exchange will have a better chance of finding its natural level when the German Incubus is removed, we must not forget that this level is likely to remain very low so long as India has seventeen millions sterling to pay to England as Home Charges, and the latter country obstinately refuses to accept payment in the silver currency of India. We are all now beginning to perceive clearly that Germany would never have had the opportunity of causing the Indian Government a loss of revenue of four crores of rupees a year, if England had not by maintaining an exclusive gold currency at home, and an exclusive silver currency in India, herself prepared the way for the successful performance of an interesting game of speculation in exchange."

—The Secretary of State has sanctioned the finally revised estimate for the Rangoon and Prome Railway. This estimate makes provision for six additional miles of branch line, and amounts to 122 lakhs.

Selections.

SCRIPTURES IN GOVERNMENT SCHOOLS.

(*From the Indian Mirror*).

The Government is neutral forsooth! The very policy which tolerates Milton, and tabooes the Bible, quietly connives at the study of the Ramayan and Mahabharat of the Hindus, and tolerates, besides, the reading of any quantity of the literature of free thought and scepticism. *It is this very neutrality which* is becoming dangerous to the morals of the youth of this country; for it is a neutrality which means everything. It may Christianize, it may Hinduize, or it may turn lots of us into scoffers, sceptics, or unbelievers. We think the neutrality of the Government ought to be more honest. Either there ought to be *no* religion taught, directly or indirectly, or the authorities should forego their squeamish doubts and boldly introduce the Scriptures of the world as text-books. The simple reading of the Bible, or the Upanishads, or the Koran, will not convert India. If the conversion of India had depended upon books,

it ought to have happened long ere this. Abercrombie, Reid, Hamilton, and Whately would long ago have Christianized us. The fact is that the Scriptures of different nations are not necessarily important in the light of their ability to convert, as they are indispensable in the way of acquainting us with the best thoughts of the best of men. It is the Bible which has moulded the European character, and can any study of the European literature be complete without a perusal of the very book which has influenced it for the best? The Upanishads and the two great epics contain the entire soul and spirit of the Indian nationality. And can we forego the temptation of reading them? Government has inaugurated, and partly carried out, a plan of bringing out books written in direct accordance with its policy of religious neutrality, and nothing, we can assure it, has been duller reading than they. The reason is not far to seek; for the best thoughts of our best men cluster round their dearest interests. It is religion, far more than anything else, which has given philosophy, science, and art, the charm and the interest which attach to them. More than half the periodical literature of the day is saturated with the spirit of religion. How, then, we ask, can education be properly imparted which does not draw upon the very fountain-head from which the best literature of the day derives its freshness and life? English education is nothing without the Bible, in the same way as the study of Sanskrit is nothing without the Vedas. We have come across young men who are unable to use the periodical literature of the day, simply because they are ignorant of the vast religious controversies which are carried on in the midst of it. As a matter of education, therefore, if not for any other purpose, the study of the Scriptures *should form the most important part of the curriculum of every school.*

CRYSTALIZED CHRISTIANITY.

BY PAUL PASTNOR.

There are two extremes of religion,—the flinty and the feathery. Both are exponents of an intensely cultured spirituality: both are symptoms of excessive æsthetical development; and both tend to stultify the soul's moral consciousness.

Christianity boasts her martyrs but should not overlook her mechanics. If that infatuted devotion to subjective saintliness which has long been prevalent were reversed and a better-defined spirit of obedience to scriptural—not merely intuitive—law placed in its stead as our spiritual standard, these modern mystics would quit their futile endeavors to climb up into heaven before their time, by methods which the word of God never authorized, and learn to gaze with more awful reverence into the unsearchable holiness of the infinite. We have too much temerity. We do not *fear* the God of heaven and earth as his supreme perfection naturally should inspire the human soul to do. We approach the mercy-seat with eyes so full of tears and smiles that we fail to see the omniscient frown which Jehovah bestows upon our irreverent confidence

This is the feathery feature of intense Christianity; but we will not linger upon it, lest it divert our thoughts from the more solid matters of our subject, or entangle the pen in its maze of laminæ.

Crystallized Christianity is the other extreme of religious infatuation. Some souls are *established* in Christ. They have hewn a personal niche in the Rock of Ages. They are literally hermits of the gospel, hedged about with petrified creeds. It is utterly impossible to draw forth these recluses from their stony steadfastness. They have gotten hold upon a corner of faith, and are bound never to let go while their sturdy trust can contract its tendrils. Religion to them is a floating spar on the boundless sea of life. They cling to it and await in stolid patience the work of wind and tide. When life is a pathway, and they stumble and fall, they fail to pick themselves up again, saying, "It is God's work, His will be done." And yet it is not God's will that they should lie dumb beneath his rod. Chastisement to-day does not mean chatisement forever. Up, and never mind the tumbles of life; they are descents of but a few feet, and not into the depths of God's everlasting punishment.

But our chrystalized Christians profer this serene prostration, rather than the renewal of faith by continued and unshrinking submission to God's will, while bearing the heavy cross upward. They fasten their eyes on heaven, and wait for some angel influence to come and carry them up the steep ascent.

And it is a remarkable fact that most of this class of Christians are prostrate. Very few, in fact, are to be found among the workers for the coming kingdom. This recumbent position is undoubtedly the result of a mistaken and presumptive faith, and not enough of love's energy. "Faith without works is dead;" and nowhere can this gospel-truth be better illustrated than in the lives of crystalized Christians.

Again, this class of religious recluses mistake the conditions of divine assistance. God never aids those who will not aid themselves. If they are to be hermits of helplessness, he will not uphold their exclusive devotion, which savors rather of a love of spiritual ease, than of true resignation to his will. What is natural strength of purpose given them for, if not that they may use it in life's hard places. They hold in common with other men privileges and powers which they are unwilling to put into active service for God and themselves. They bury their talent in the earth, and come again and seek it at the appointed hour. Hypocrisy is sometimes hidden beneath this armor of pseudo-faith—hidden from men, but not from God, who readeth the intents of the heart, and judgeth all men according to their purposes of good or evil. Can we hope to reach heaven by standing still and offering long prayers? Let us not drift into the vain assurance that God is a very present help in seasons of *indolent* faith in presence of life's temptations. God is never so far from our faith as when we begin to lose confidence in his promises and to grasp about for some special "assurance" of divine truth and constancy.—(*Advance.*)

SO WALK YE IN HIM.

Col. ii. 6.

BY C. G. HAZARD.

A FRIEND may lead you blindfolded to stand before a beautiful painting which you have never seen; when the bandage is removed and you look up, the object meets the eye, the impression is made, you have received the picture into your mind; if you close the eyes again you can still see it.

So when of old the stricken Israelities looked up at the brazen serpent with the sight, with the impression of the object, they received life. We cannot look upon Jesus with our poor blind eyes, but with the soul's eye,—by faith we can, and as to the eye of sense, so to the eye of faith, with the perception of the object comes the reception.

When we look to Jesus in faith, believing in Him, we receive life into ourselves, by receiving life in Him. "He that hath the Son hath life, and he that hath not the Son hath not life."

When we would keep an object in our mind, we fix our eyes upon it, or our mind's eye upon it, and so, as the Christian receives Christ by steadfastly looking to Him in faith, he keeps Him, walks in Him, abides in Him, by constantly and unwaveringly beholding Him.

Almost the last lesson that men learn in life, if they ever learn it, is that the Christian's only part, sole work, single object, permanent occupation, is to trust in Christ. Strange that we should be looking aside, and backward and forward, to find in ourselves and in other selves what we need, whenif we would but believe it, we "are complete in Him!" If seeing Jesus is receiving Jesus, we have but to see His wisdom to be wise, His power to be strong, His love to be loving, His peace to be peaceful, His joy to be joyful. Must we be unsatisfied because we cannot find all these in ourselves, and call them ours; is it not enough to find them in Him? Is it not sweeter to find them all in Him, so that our salvation may be perfect, because our loss was complete? The Apostle, farther on in the chapter from which our subject is taken, speaks a caution to us lest we be "spoiled." How can a Christian be spoiled? When he turns his eyes from Jesus to himself to the world, and stumbles because he no longer sees the "way," and is misled, the spoilers are at work upon him. When he gives his ears to worldly wisdom and not to Jesus only, then the robbers are taking the "pearl of great price" from his bosom. Many a Christian lies despoiled by his own roadside, but not one, in the narrow way "that leadeth unto life." The Good Samaritan comes down even to our ways to find us and bring us back. Let us fix anew ours eyes upon Him, and be henceforth determined "not to know anything . . . . but Jesus Christ and Him Crucified!"

DR. PENTECOST IN CHICAGO.

Dr. Peutecost, with his singing associate, Mr. Stebbins, began last Sunday, in Dr. Goodwin's church, a series of "Gospel meetings." The large audience room was crowded both morning and evening. The third Presbyterian and the Reformed Episcopal church united with tbe First Congregational in inviting the Evangelists here. Dr. Pentecost reminds one at once of Mr. Moody. Though somewhat smaller, his general "build" is similar. Had he Mr. Moody's eye and forehead, he might easily be mistaken for him. While his form is a little less burly, his voice not so brusque his manner not so dominantly aggressive, he exhibits the same faith in God's presence, and love and power. He not only believes the truth to be true, but believes in it as a *power.*

There is about him no appearance of egotism. He aims at no factitious results. He earnestly avoids whatever migh lead to such results. He feels whal he knows—namely, his utter dependence on the immediate grace of God for any real success in such a work. This trust is hopeful inspiring yet not presuming; for he understands the natural and the clearly revealed conditions of its posession, alike on his part and on that of the churches. If Christians would set aside feelings that are mere prejudices; use their own discrimination; admit their personal responsibilities; seize readily all opportunities that give assurance of being legitimately helpful; have each a mind to work and grace enough to co-work with others; and would, then suitably *follow up* all advantages once gained,—the change, the transformation in our churches generally, would be as happy as it would be surprising.

Mr. Pentecost's sermon Sunday night was from Matt, iii: 12, on Christ as the Judge, "whose fan is in his hand." Christ is not only our "final Judge," he is our Judge now. The principles of his gospel, according to which he judges, are infinitely discriminating and judicial. The crisis, the discrimination, the separation is now going on. And this exhaustively searching judgment is going on within churches, not less than outside of them. The application was searching and impressive. Dr. Pentecost is no rambling preacher. He has method in his sermons, and an observance on natural law of order that should connect of a sermon with the other sermons in a series.

Miscellany.

Bismarck's Boswell (Dr. Busch) in his book of Reminiscences of the diplomatist's conversations, gives his views of Humboldt as follows:

"In the days of Frederick William IV., Humboldt used to entertain the Court by scientific lectures to which no one listened. I, being good natured, was the only victim of his loquacity. For hours together he would favor us with the biography of some French scholar or architect, in which no one took the slighest interest. He lectured standing close to the lamp, dropping his notes from time to time and extemporizing some profound remarks. Though no one paid attention he was visibly elated at hearing himself speak. The Queen sat industriously at her embroidery, entirely absorbed by that. The King looked at engravings, noisily turning over the leaves so as to drown the voice. The young people in the background laughed, whispered, and paid no heed. Yet the scholar went on murmuring monotonously like a sleepy brook. General Gerlash, who was often present, sat on a little round stool, preposterously unequal to his proportions, and snored. 'Gerlach,' said the King, on one memorable evening, 'sleep, but do not snore.' I was the only one who appeared to be listening. Yet even I chewed the cud of my own thoughts' until at last cold meat and white wine were handed round. Yes Humboldt *was* a talker. Nothing displeased him more than to have to listen to another. On one occasion somebody monopolized the conversation at Court by relating something interesting to all. Humboldt was perfectly beside himself. Grumbling morosely, he piled up his plate with pâté de foie gras, lobster, eels, and other indigestibles—a perfect mountain of comestibles. I shudder when I think what the old man could swallow. He ate as long and as fast as he could. When he found the gastronomic powers exhausted, no longer master of himself, he made a desperate attempt to get the ear of the company. 'On the summit of the Popocatapetl,' he commenced, but he did not get any further, the more popular speaker quietly continuing his tale. 'On the summit of the Popocatapetl, 7,000 feet above the level of the sea,' he began again, with loud and excited voice. But he failed this time too. The other narrator would not be interrupted, nor would the company. This was unprecedented. What a scandalous shame! Humboldt sat down in a rage, and moodily meditated upon the ingratitude of the human race, particularly at Court."

—The missionary mentioned in the following extract from the *Missionary Herald*, Rev. A. Abraham, was a fellow student of ours, in the Union Theo. Seminary, New York, graduating a year later than ourselves.

"This faithful missionary, who entered the service of the Board in 1849, died at his station Mapumulo, Natal Colony, on the 13th of September last. His death was wholly unexpected, having been caused by disease of the heart. One of the first missionaries among the Zulus, Mr. Abraham had experienced all the trials of a pioneer, patiently and hopefully waiting many years for the fruits which, at last, he was permitted to see. One of his associates from the beginning, Mr. Tyler, writes thus of him:—

'I cannot adequately express what our departed brother was to his family, our mission, the native church he had gathered from heathenism, and a multitude of ignorant heathen who saw in him an example of the Christianity he taught. I am quite sure he never had an enemy, among whites or blacks. As we were entering the native chapel last Sabbath, a Zulu chief, by whose urgent invitation he was induced to go originally to that outpost of heathenism, remarked, Our father never spoke to us an unkind word.' This was saying a great deal for one whose patience and faith had been tried twenty-nine years by Zulu heathen. For unvarying kindness of heart, conscientiousness in the discharge of duty, evenness of temper, patience, and faith unshaken amid many trials, he was a man of whom no missionary society need be ashamed. He was a most valuable helper to the mission cause, on account of his patient, methodical, and diligent way of working. As a translator of the Scriptures into the Zulu tongue, he had no superior in our mission. The present version of the Zulu New Testament, as revised by him, is a monument of his unwearied labor. To him had been committed the task of preparing the Old Testament for the press, and his desire to accomplish it satisfactorily to himself may have overtasked his brain and hastened his death."

TELEGRAPHIC NEWS.

—*London March 28th*: In the House of Commons last night, a long discussion took place relative to the vote of want of confidence in the Government, proposed by Sir Charles Dilke in bringing forward his motion condemning the Zulu War. The Secretary of State for the Colonies (Sir Michael Hicks-Beach) made a statement similar to that made in the House of Lords by the Premier, defending Sir Bartle Frere. The House agreed to the adjournment of the debate until to day. The Under-Secretary of State for India, in asking leave to introduce a bill for authorizing a loan of £10,000,000 to be raised in England for service in India, said that the borrowing powers of India were exhausted. She was obliged to meet £15,000,000 with Council bills. When Exchange improves India hopes to repay the loan, which is a precautionary measure. He asked the House not to press the discussion of the subject; the loan would be solely applied to the expenses of the curreut year, and the whole amount of £10,000,000 will not necessarily be raised. The expenses of the Afghan War would, he said, be £2,000,000, which Government would ask the House to advance out of the Imperial Exchequer. The House agreed to the adjournment of the debate. Her Majesty the Queen has arrived at her destination on the Lago Maggiore.

—*St. Petersburg 28th*: It is announced that an expedition under the son of Duke Constantine (brother of the Czar), will start this summer on an exploration in Asia to determine a route for a Central Asian Railway, and to test the navigableness of the Amu Daria, and the practicability of its being diverted into its old bed.

—*London, 29th*: In the House of Lords last night, in reply to a question, the Premier said that an inquiry made into the present depressed state of trade and agriculture would be without results It was possible that an enquiry into the depreciation of silver and its effect on the industry of the country would be necessary.—The Great Powers have replied to the circular note issued by Russia accepting in principal the mixed occupation of Roumelia after the Russian Troops have evacuated that territory. France and Germany, however, both refuse to send contingents.

30th: Latest news from the Cape is, that the first batch of the reinforcements, sent disembarked at Natal on the 5th and 10th instant. The relief of Ekowe is soon to be attempted. There is no truth in the report that the Zulus have made overtures of peace. A raid made by the Basutos has been repulsed.

31st: In the house of Commons the Chancellor of the Exchequer, in replying to a question, stated that negociations with Yakub Khan were incomplete at present. They were not broken off, and a communication from Cabul was expected.

April 1st. In the House of Commons last night Sir Charles Dilke's motion, condemning the Zulu war, amounting to a vote of want of confidence in the Government, came on for the adjourned debate. After a long debate the motion was negatived with a majority in favour of the Government by 306 against 246. The revenue returns for the year just terminated are announced to be £83,125,000, showing an increase of £3,343,750 as compared with last year. This increase is chiefly in Income Tax and Customs' revenue.

Berlin 2nd, The Press here publish the news of a probable increase of the silver coinage which will absorb £5,000,000.

London 3rd. The *Standard* this morning publishes a paragraph to the effect that the creditors of the city of Glasgow Bank have been offered eighteen shillings in the pound, which they are disposed to accept. In the House of Commons, in reply to a question, the Chancellor of the Exchequer said that the mixed occupation of Roumelia has not yet been arranged. The policy of great Britain was unchanged since the signing of the treaty of Berlin. The Sultan believes he will be able to prevent popular agitation, but England feels anxiety about the matter.

PASSENGERS SAILED.

Per Str. *Arabia*, 1st:

For Marseilles.—Mr W H Irvine.

For Genoa.—Col N H Lowther, Mrs Lowther and one infant, Rev C E Vines, Mrs Vines and two children, Mr J M Pears, Mrs Pears and three children, Sigr Marzorati and brother, Rev Fr Lewis, Rev G S Bergen, Mrs Bergen and two children, Mr W Gould, Mr J H Thornhill, Mr Redfern, Mrs Redfern and two infants, Mrs Brake, Mr E Van Der Straaten, Miss Neele, Mr Leistermann, Mr T Blissett, Monsr A Naville, Mr Wm Stamford and friend, Mr W F Gibbon, Mrs Gibbon and one child, Mr C Hill and friend, Mr W C G Macpherson, Miss Macpherson, Rev J Egger, and Mr John Maddigan.

For Suez.—Mr Frederick Marriott.

Per P. and O. Str. *Cathay*, 31st March:

For Southampton.—Mr and Mrs G E Watson, Capt and Mrs Turner and three children, Mr Geo Hampton, Hon E C Morgan and Mrs Morgan, Mr J Sharp, Mr J Butler, Mr Jolley, Mr S Fieldon, and Mr J S Holland.

For Brindisi.—Mr C F Magrath, Mr G P Johnstone, Mr J L Menzies, Mr J H Merriman, Dr S W Thayer, and Mr J L Merriam.

For Venice.—Mrs Young and child, Mr W H Atwood, Mr H Anderson, and Mr Barton.

For Gibraltar.—Mr J R Daniel.

For Suez.—Mr S Callaghan.

Per Str. *Tebe*, 29th:

For Trieste.—Mr and Mrs Mayer and two children, and Mr and Mrs Hanhart and child.

For Port Said.—Mr and Mrs Silverman, Mrs Wilhelm, and Mrs Menshen.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Travancore*, 1st:

From Southampton.—Capt and Mrs Anson, 2nd Lieut E. M Bartlecot, 2nd Lieut P R Mackler, 2nd Lieut R E Corbett, Miss Marion Smith, Mr Mignon, and Mrs Brew.

From Brindisi.—Major R C Money, Mr J Monteath, Mr J M Kindersley, Mrs Bradshaw, Miss Young, Mr E de C Williams, Mr R Hanbury, Mr B B Cabbell, Col and Mrs Turton, Col J Mullins, Major and Mrs Goldie, Mr J McDonald, and Dr R N Khory.

Domestic Occurrences.

BIRTH.

THEOPHILUS—April 2nd, 1879, at Upper Duncan Road, Bombay, the wife of Mr. Timothy Theophilus of a daughter.

DEATHS.

WINCKLER.—At Mahableshwar on the 22nd March the infant son of Mr. and Mrs. Walter Winckler, fell asleep in his Redeemer.

JOYNT—March 26th, at Surat, Edwin Malley, infant son of C. Joynt, M. D., aged nearly 6 month

MATHER—March 29th, at Naini Tal, Mrs. Mather, widow of the late Rev. Dr. R. Cotton Mather, formerly Missionary, L. M. S., at Mirzapore.

"BOMBAY GUARDIAN."

Subscriptions received from 29th March to 5th April 1879.

M. A. Galstin, 23rd May 1879, Rs. 7-10; Rev. D. Macpherson, 13th Sept. 1879, Rs. 6; W. Lane, 31st March 1879, Rs. 3; G. Ainsworth, 31st March 1879, As. 8; G. Ainsworth, for customs 25th March 1879, As. 8; J. F. Crisp, 30th April 1879, Rs. 6-12; Miss. H. Schwartz, 28th February 1880, Rs. 9-9; Scottish Education Society, 1st March 1879, Rs. 15; Correction of 393, and 398 Page B. Guardian. Major A. Battye for a 2nd copy 31st Dec. 1879, instead of 1st October 1879. Mrs. Raitts House of Hope, Rs. 11-10; in lieu of Rs. 2-6; instead of Captain L. R. Battye 31st December 1879.

Advertisements.

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Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants

Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.
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Byculla, 3rd Sept.

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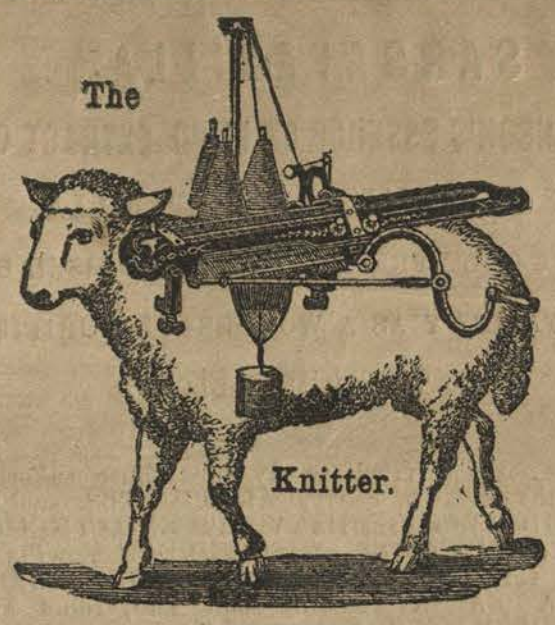

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IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

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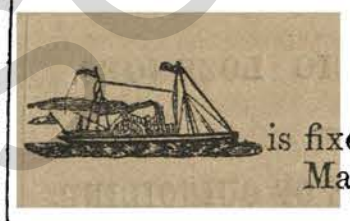

The s. s. "*Trinacria*" is fixed to sail on the 30th April and will be followed on the 24th May by the

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Each Steamer carries a Surgeon and Stewardess.

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